

The Brooklyn Jewish Center Review

January, 1951

ISRAEL ADVANCES TO LEADERSHIP IN THE U.N.

By LEON CRYSTAL

A REPORT ON THE "BNEI DODENU"

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NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL

NEWS OF THE MONTH

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FORUM LECTURES

FIRST AND THIRD MONDAYS

MONDAY, FEBRUARY 5th, 8:15 P.M.

MAURICE SAMUEL

Brilliant Publicist, Lecturer and Author of "You Gentiles," "The Great Hatred," "The World of Sholom Aleichem," etc.

Subject of Lecture

"THE GENTLEMAN AND THE JEW"

The lecture will be based on Mr. Samuel's recent book by the same name which has aroused a great deal of discussion. The address will deal with the danger of self-destruction facing our modern civilization and with the contribution of Judaism toward the prevention of this possibility.

Admission: Center Members — Free

Non-members — 40¢ incl. tax.



MONDAY, FEBRUARY 19th, 8:15 P.M.

HENRY RAPHAEL GOLD

Former Rabbi; Psychiatrist and World Traveler; Former Professor of Medical Psychology at Baylor University, College of Medicine; Member of Psychiatric Staff, Bellevue Hospital.

Subject

"WHAT HAS RELIGION TO OFFER FOR OUR PEACE OF MIND?"

Admission: Center Members — Free

Non-members — 40¢ incl. tax.

SECOND ANNUAL INSTITUTE DAY

*Sponsored by
SISTERHOOD
MONDAY, JANUARY 29th
11:00 A.M.*

Subject:

"JEWISH INFLUENCE ON WORLD CULTURE"

Morning Session — 11:00 o'clock

Chairman

MRS. SARAH EPSTEIN
Report on American Affairs
MRS. JEANETTE RICHMAN

Address

"JEWISH LITERATURE"
LEO W. SCHWARZ, Author

Guest Luncheon Chairman
ROSALIND BADY

Afternoon Session — 1:30 o'clock

Chairman

MRS. BEATRICE SCHAEFFER
Greetings by Sisterhood President
MRS. SARAH KLINGHOFFER

Anthems

CANTOR WILLIAM SAULER
Salutations

RABBI ISRAEL H. LEVINTHAL
Winner of Bacon Science Award
BERNARD JAFFE

Music

SHOLOM SECUNDA, Noted Composer
Assisted by RAMY SHEVELOV, Israeli
violinist and DORA SIEGEL, soprano.

Art

TEMIMA GEZARI

Arrangement Instructor of the Jewish
Education Committee

Moderator

RABBI MANUEL SALTZMAN

Program will be concluded by 8:30 p.m.

BROOKLYN JEWISH CENTER REVIEW

Vol. XXXII

JANUARY 1951 — SHEBAT 5711

No. 20

MOST OF OUR CHILDREN LACK JEWISH EDUCATION

ON JANUARY 13th and 14th the first National Conference on Jewish Education was held in New York. It was a representative assembly comprising all sections of the American Jewish community devoted to Jewish education. The cooperating organizations reflected every philosophy of Jewish life: Orthodox, Reform, Conservative, Hebraist, Yiddishist, Zionist and Secularist. The conference was convoked because of a growing realization that the future of the American Jewish community is by no means assured unless we can guarantee that our children will grow up to be a great body of intelligent, active, conscientious American Jews.

Although there have been some encouraging statistics reporting progress in our educational situation, the most optimistic reports still leave us with the very depressing fact that more than 55% of our children do not receive any Jewish education whatsoever. The time is past when we can delude ourselves with wishful thinking and romantic pictures. The conference therefore sought to weigh realization and forthrightly the facts in Jewish education, decide what we want for our children, and prepare for the achievement of these goals.

The American Jewish community in the past two decades has written a noble and inspiring page in the annals of our people. We have cared for our sick and helpless at home and for our homeless and our persecuted brethren abroad; we have helped the great nation-building of our people in Israel. But we have failed in the field of Jewish education. While we have generally mouthed our allegiance

to Jewish learning and proclaimed our faith in it we have permitted our Jewish educational system to remain in a state of budgetary starvation, keeping it alive with some pitifully small monetary crumbs thrown down from our philanthropic table.

Many of the shortcomings in Jewish education are due not only to small budgets but to lack of planning and cooperation. Perhaps more than in any other field of Jewish activity, Jewish education has been torn by cantankerous factional strife and competition. The conference has made a very good beginning in attempting to find a common denominator to unite all parties in Jewish life and to coordinate the activities of all who are interested in the progress of Jewish education.

We hope that the clarion call of the conference, sounding an appeal for nation-wide action "to harness the great spiritual and material strength of American Jewry, once and for all, to put our children and youth at least on a par with our philanthropies, to see our responsibilities not only for today but for the tomorrows which our children will inherit" will evoke the warm and cooperative response of our communal leaders. Upon this response does our future depend.

—MANUEL SALTZMAN.

THE LEVINTHAL CITATIONS

THREE is a story in the Talmud that Rabbi Chiya, Rabbi Ami and Rabbi Asi made a survey of education in Israel. Upon arriving in one community they inquired, "Where are the *Naturei Karta*—

'guardians of the city'?" The police officers were brought before them. "It is not these we had in mind," said the Rabbis, "but your teachers—they are the true *Naturei Karta*."

Recognizing the great service performed by our teachers, the Parent-Teachers Association of the Brooklyn Jewish Center Hebrew School recently conferred citations upon six of our teachers who have rendered *chai* (18 or more) years of meritorious service in behalf of Jewish education. Appropriately enough these citations were named in honor of our beloved Rabbi, Dr. Israel H. Levinthal who has labored so zealously for the cause of Jewish education throughout the many years of his ministry. The officers of the Parent-Teachers Association are to be commended for this wise decision to honor our teachers. Jewish education must receive greater attention on the part of the community if Judaism in America is to flourish.

Our teachers will play a key role in the perpetuation of Judaism in America. It is they who must inspire our children with a love for Judaism; it is they who must transmit a knowledge of Hebrew and the Bible; it is they who must instill in our students pride in our great heritage.

We are happy indeed to recognize such dedication to a calling as has characterized the six recipients of the Israel H. Levinthal Citations. They have upheld the great ideal of Torah. They are indeed *Naturei Karta*—worthy guardians of our tradition. To them we should like to say, "May God bless you with strength so that you may continue your devoted service to Judaism. *Yasher Ko-chachem!*"

—MORDECAI H. LEWITTES.

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"JUST BETWEEN OURSELVES"

בֵּין־נוּ לְבִין־עַצְמָנוּ

An Intimate Chat Between Rabbi and Reader

A GIFT FROM THE ISRAELI ORCHESTRA

FEVER I felt what the Rabbis termed the *neshamah yeshab*, the "additional soul," I felt it on the evening when the Israeli Symphony Orchestra gave its inaugural concert at the Waldorf Astoria Hotel. Those who were privileged to be present at that notable event had a glimpse of the *Yerusholayim shel maaloh*, of the higher, the loftier Jerusalem, the Jerusalem of the spirit.

It was not just an orchestra playing for us. The music that came from their instruments seemed to express the music that willed from the hearts and souls of the million Jews of Israel. Never was music more meaningful. Former Secretary of War Robert Patterson, though a non-Jew, expressed what all of the 2,200 guests felt that evening: "These are not just musicians—they are heroes as well, who fought for the ideal of freedom!"

When they played, they recalled the Jews freed from the bondage of Egypt and saved from the waters of the Red Sea, who expressed their feelings in that immortal song of victory and praise to their Redeemer. It was the old *oz yosbir* in a modern form. Indeed the Rabbis noticed that the Biblical text does not say *oz sbor*, "then they sang," in the past tense, but *oz yosbir*, "then they will sing," in the future tense, a hint of that future song which Israel will sing in the days of its new redemption. The inspiring strains that came from that orchestra were in essence the *shirah chadasah*, the new song that, thank God Israel is singing today.

Serge Koussevitzky, in a felicitous speech, assured us that nowhere in all the world is there evident such an appreciation for music as there is in Israel today. The Israelis, like their forebears at the shore of the Red Sea feel like singing. A new era in their lives has opened for them, and music can best express what is in their hearts and souls.

And the orchestra revealed to us one more unique feature about Israel. Su-

preme Court Justice Felix Frankfurter, in a speech that touched and thrilled every one present, described it most eloquently: "There is austerity in Israel, an austerity that governs material things—food, clothing and other essentials. But there is no austerity in the realm of the spirit—in culture, in the arts, in things of beauty. Here there is a richness beyond measure." This is the grandeur of Israel!

Justice Frankfurter went deeper into to the soul of Israel. As I recall his words, he said: "They err who speak of a new nation that was born, of a people that has been resurrected. The true Jew—a Jew of mind and spirit—never died!" The orchestra gave us new evidence that the State of Israel is offering to the Jew a new opportunity to let that mind and soul grow and develop.

We, American Jews, in contributing our dollars to Israel, feel that we are giving to Israel. Ah, that historic evening showed how much more Israel is giving to us—offering us a new self-respect, a new sense of dignity and pride in being a Jew. We stand and walk more erect because of what we receive from them.

The musical program that evening was particularly well planned. After the inspiring tones of a Brahms' Symphony, Jennie Tourel, accompanied by the orchestra, sang the "Lamentation" from the "Jeremiah Symphony," composed by Leonard Bernstein. How fitting that, in the midst of the great joy all of us experienced an *ecbah*, a dirge of lamentation should be heard, to remind us of the six million Jews who were slaughtered by the Nazis and the thousands who gave their lives in the war for Israel's independence. In one of the selections sung by Jan Peerce, we again seemed to hear a meaningful message. It was from Handel's "Judas Maccabaeus," "Sound An Alarm," and its words were a challenge: The task is not yet finished, it is not yet a perfect peace in Israel. Sound an alarm to American Jewry to be on guard and

to see to it that this people of the spirit shall live and prosper.

Verily we can say in the words of our sages: *Ashre eyin she-roaso chol eleh;* "Happy is the eye that beheld all this!"

It is our fervent prayer that we Jews of America may prove ourselves worthy of this *shirah chadasah* that comes from Israel; that it may inspire all of us to keep the light of the Jewish spirit always shining brightly in this reborn State of Israel,—and that through it we may be moved to kindle the light of the spirit in our own lives here in America.

JEWISH MUSIC MONTH

THE Annual Jewish Music Month has become increasingly important in Jewish life. More communities are holding festivals of Jewish music and are acquainting non-Jews as well as Jews with our music.

In 1950 major works of symphonic, chamber and vocal character by representing Jewish composers the world over were performed, many on networks from coast to coast. Innumerable concerts and lectures heralded the cause of Jewish music.

During 1951 we will celebrate this dedicated month in a manner previously impossible. The Israeli Symphony, now touring the country, will add unparalleled significance to the movement. This organization, already acclaimed by our music critics as one of the major orchestras of the world, will help to unite all America in the appreciation of good music interpreted and created by Jewish musicians.

—SHOLOM SECUNDA.

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A Behind-the-Scenes View of Israeli Statesmanship in International Affairs

ISRAEL ADVANCES TO LEADERSHIP IN THE U.N.

By LEON CRYSTAL

THE Fifth Regular Session of the United Nations General Assembly has put the statesmanship of Israel to a series of the most exacting tests. The results cannot as yet be fully evaluated, but they are certain to have a profound effect on the course of Israel's future. The most noteworthy feature of the Israeli statesmanship at this point is the fact that it has manifested itself as much in the international field as in its own national affairs.

The role of the Israeli delegation in the efforts to solve the Korean problem was quite surprising to those who had access only to the surface facts. Some asked why this very small and very young public chose to throw its modest weight around with what seemed to be, a complete lack of modesty. The Israeli delegation not only took an active part in the Assembly's discussions of the Korean crisis, but it even proposed a comprehensive plan of procedure and eventual settlement and finally topped it all by offering a formal resolution at the meeting of the General Assembly's Political Committee on January 12.

The following morning, when the Arab delegations rose in demonstrative fashion to oppose the very idea of entertaining an Israeli resolution, the membership of the United Nations turned the proverbial cold shoulder on Israel. Moreover, the resolution offered the previous afternoon by Ambassador Abba S. Eban and enthusiastically seconded by Britain's Sir Gladwyn Jebb, was rudely snatched from its author and reintroduced in two sections by the delegations of Mexico and Norway. Under the new label, which made the whole thing acceptable to the Arab representatives, the resolution was passed by fifty votes, including that of the United States, against seven which included the Soviet bloc and Nationalist China.

Israel was thus denied public credit for the plan to end the Korean war as the first step of a general settlement of all the Far-Eastern problems.

Once again the uninitiated, and those who believe that in the crucial struggle between the East and West a small state like Israel should avoid making itself heard lest it be hurt, shook their heads in disapproval of the Israeli forwardness. However, those who were aware of the diplomatically concealed background of

the Israeli action, the Arab reaction and the American approval of a resolution tying-in the problem of Formosa with the war in Korea, were inclined to credit the statesmanship of Israel with brilliance and daring in a complex diplomatic struggle, the prospects of which were no more certain than the shifting fortunes of war itself.

During the first weeks of the recent Assembly session, when it seemed that Israel was inclined to identify itself with the Indian approach to Communist China, diplomatic and journalistic cynics whose opinions are usually based on hasty hindsight, were privately making remarks to the effect that the Jewish state was forgetting on which side its economy was buttered. But when the Israeli delegation, on the 7th of October, voted for the Assembly resolution approving the crossing of the 38th parallel by the U. N. forces, the critical comment was to the effect that "the Jewish state did know on which side of its bread the butter was spread," and that in the final showdown it lined itself up with the West and the United States of America.

It is impossible to appraise the role of Israeli statesmanship in the present world crisis without some idea of the behind-the-scenes moves through which some seemingly impossible tasks fell to the lot of the representatives of the Jewish State. These moves were started a long time ago by experienced diplomats acting on behalf of states much larger and much more powerful than the State of Israel can ever aspire to be. Thus India, whose plans for the recognition of Israel were kept in a nebulous state, and about which the Arab diplomats at the United Nations seemed to have had the definite information that they would not be activated until about a year after Moslem Pakistan would recognize the Jewish State, suddenly and quickly extended its recognition to Israel on the eve of the General Assembly. At the same time the British Foreign Office made a number of conciliatory gestures obviously

calculated to hasten a rapprochement with the Israeli Government. Both Great Britain and India well knew that their efforts to bring Communist China into the United Nations would be unpopular in the United States and would result in strong American resentment towards them. They also knew that while Israel, for reasons of its own, was one of the first sixteen states to give diplomatic recognition to the Communist Government of China, no informed American would accuse the predominantly Social-Democratic and Trade Unionist Government of Israel of Communist sympathies or of a design to curry favor with the Communists through appeasement. This made Israel, whose founding was opposed by the present leaders of India and fought by British Foreign Office under Bevin, a very desirable ally in the eyes of the Indian and British diplomats for their then forthcoming campaign to admit Communist China into the United Nations.

Although Israel readily responded to the defense of Korea with such assistance as it could (mainly in medical supplies), and subsequently voted for the resolution authorizing the U.N. forces to cross the 38th parallel, the official and personal relations between Foreign Minister Moshe Sharett, Chairman of the Israeli delegation, and the chief delegate of India, Sir Bengal Rau, was one of friendship and mutual trust and understanding. To apply an apt phrase recently used by President Truman in another connection, they were united without being unanimous. Moreover, the delegation of Israel became a tower of strength to the delegation of India — morally, intellectually and, surprisingly enough, politically — because of the large measure of respect, affection and trust enjoyed by Israel in the United States.

It is a matter of common knowledge that in the informal exchange of views between a small group of United Nations delegates including Moshe Sharett, and the

representatives of Communist China at a dinner party given by Secretary General Trygve Lie, the Foreign Minister of Israel was one of the few effective participants because he was able to converse freely with the Chief Chinese delegate, General Wu, in Russian. Following this meeting, the Indian delegation was quite anxious to have Israel included in the group of Asian and Mid-Eastern nations which took upon themselves the task of conciliation in the Korean crisis. By that time India's Sir Benegal Rau had also discovered that the teamwork of Israel's statesmanship was quite unique because what Mr Sharett did not know about the West, Mr. Eban did and what Mr. Eban did not know about the East, Mr. Sharett did.

The dearth of United Nations delegations with an understanding of both the Western and the Eastern mentalities being what it is, the stubborn Arab opposition to the inclusion of Israel in the Asian and Mideastern conciliation group was one of the bitter disappointments the chief Indian delegate had to swallow in the pursuit of his ever more and more discouraging labors for peace through conciliation.

When the new developments in Korea were unfolding with catastrophic rapidity, the Asian-Arab group had become so completely frustrated that it was not even capable of synthesizing two parts of its own first proposal into an integrated and defensible resolution. The Israeli comprehension of both the Eastern and Western approaches to the problem, and Israel's high standing in the United States then came into play. While searching for a new formula to bridge the gulf between the United Nations and Communist China, the Israeli delegation, with the active participation of the British, the Canadians and the Indians, explored all the ramifications of the American stand and succeeded in obtaining a measure of advance approval from the United States delegation for a new proposal which had been put forth by Mr. Sharett in the speech he delivered in the Political Committee as far back as December 13.

On January the fifth Ambassador Eban restated the Israeli proposal in more concrete terms for the consideration of the Political Committee. One week later, on January the twelfth, when Mr. Eban moved his resolution, he did so with the knowledge that if put to a vote it would

be supported by the United States delegation. The delegations of India, Great Britain and Canada who, until that time, had been unsuccessfully trying to tie-in a conference on all the Far-Eastern problems with a cease-fire in Korea in a formula which would be acceptable to the United States, had by then discovered that the Foreign Minister of Israel had actually succeeded in accomplishing it when in his speech of December 13, he suggested the formula of the withdrawal of all foreign troops in Korea "by progressive stages," and defined the Far-Eastern problems as the "outstanding questions affecting the relations of the

Central People's Republic of China with the United Nations."

This formulation of the questions of Formosa and of the admission of Communist China into the United Nations found favor with the American State Department because it described the true situation in relation to these problems as questions affecting the relations of the Chinese Communist government with the U.N. irrespective of the relations between the United States and Chinese communist regime.

The Israeli proposal was then taken by the Cease Fire Committee of the General Assembly as the basis for its so-called "Declaration of Principles." The same Israeli proposal also served as the basis for the decision taken by the Conference of the Commonwealth Prime Ministers held in London.

It was at the suggestion of Britain's Sir Gladwyn Jebb and India's Sir Benegal Rau, who felt obligated to the Israeli delegation for the contents of the "Declaration of Principles," that Mr. Eban moved his resolution on January 12. But, next day when the Arabs attacked the resolution, these astute diplomats did not find it possible to stand up and defend the Israeli resolution even though they were actually responsible for Israel proposing it. Ambassador Eban, however, acquitted himself most admirably in a difficult and infuriating situation. When others took charge of his resolution, he supported it as if there had been no slight and no appeasement of the diplomatic bullies from the Arab states.

In summing up the recent achievements of Israeli statesmanship, it would be a grave mistake to permit a current impression to prevail that Israel is not sufficiently aligned with the West against the new aggressors menacing the peace of the world. Indeed, there can be no doubt that Israel is in the Western camp, but in many details its orientation is closer to that of Great Britain than to that of the United States. This is due to many factors, the most important of which is one of a military and security nature. There seems to be no doubt, at least at this stage of military preparedness, that in the event of a third world war, the Middle East will have to be defended not by the United States but by the forces of Great Britain.

THE GINSBERGS AND THE SIEGELS

By N. PEARLROTH

NOT all Ginsbergs have been named after the Bavarian city of Günzburg. Those Ginsbergs who originated in Poland, in Russia and points west, very likely owe their name to the Prussian city of Königsberg, a great commercial junction a century ago. The East European Jews pronounce the name as if it were spelled Ginsberg, hence the great prevalence of this name.

A most curious name is Kikenis. I have known many bearers of this name in Eastern Galicia. By a sort of mental *salto mortale* it has been deduced that the name means Jonah. The explanation will be found in the Bible. According to Jonah, IV, 6, the prophet raised a "tall gourd" to offer him shade. What the King James version (mistakenly) translated as a "gourd" is called "kikuyon" in Hebrew. The next step is obvious.

The name Segal may be spelled Siegel, Segal or Sichel. It means that you bear one of the two most distinguished names in Jewry, names that go back to the time of Moses. Moses and his brother Aaron divided the leadership of all the Jewish tribes between them. Moses was their political leader, while Aaron assumed the rank of High Priest. Ever since, every descendant of Aaron was a Cohen, while the descendants of Moses are known as Levites (Levy). The name Segal consists of the initials of the two Hebrew words SEGan Leviyah (Prince of the Levites), a title proper to a direct descendant of Moses.

THE trouble with the world," old Artemus Ward used to say, "ain't that people don't know, but that they know what ain't so." I was reminded of this bit of profound Yankeeism during a conversation I had with a nice, sympathetic Christian minister who interviewed me on my experiences in Israel. He was pleased to learn about the progress made by the settlers, but asked, "Why did the Israelis start by driving out 800,000 or more poor, innocent Arab civilians?"

He did not seem to know that in the spring of 1948 Jewish leaders begged the local Arabs not to believe in foreign propaganda urging them to flee to avoid mass-slaughter. The Palestinian Arabs were asked to stay and continue their peaceful work in the fields and in the shops. Those of the Arabs, I explained to the clergyman, who followed this advice, still inhabit Nazareth and scores of villages in Galilee. However, most Arabs believed the Mufti when he predicted that within a few weeks all Jews would be driven into the Mediterranean, and that upon the return to their homes the Arabs would be in possession of all the rich spoils the Jews had left behind.

I do not shed any tears for those rich "refugees" who are bidding their time in pleasant villas at Beyrouth, Damascus or Cairo, but I do pity the misled farmhands who are languishing in refugee camps around Gaza and elsewhere. If the Arab states had wished to take care of them, they could have resettled them in some sparsely populated regions of Iraq, or in fertile Yemen.

Some of the refugees have been allowed to return to their families in Israel; many others have crossed into Israel illegally, and the Jews did not return the latter to Arab-held territory. When the Republic of Israel emerged after the cessation of hostilities, only 70,000 Arabs were living on Israel-held territory; today the Israeli Arabs number about 170,000. Significantly, the Hebrew-speaking Israelis often refer to the Arabs as to *bnei dodenu*, which means "our cousins." Arabic and Hebrew are Semitic languages which are rather closely related, and the Oriental Jews, now forming one-third of Israel's Jewish population, are much closer to the Arabs both in appearance and in behavior patterns than they are to Jews from

Israeli's "Cousins," the Arabs, Are Considered Potential Friends

A REPORT ON THE "BNEI DODENU"

By ALFRED WERNER

Poland, Germany, or the United States.

The Arabs of Western Palestine are not "pure" Arabs, like the desert dwellers of Saudi Arabia and other purely Semitic groups. For the past 3,500 years Palestine has been the crossroads of mankind, and countless tribes and nations have left their imprint on the country's population. Hence, the Palestinian Arabs are a mixture of genuine Arabs and Turks, Kurds, Circassians, Georgians, Tatars, Negroes, and others. Only a small percentage of them are indigenous, in the narrow sense of the word. In 1882, when the first *halutzim* arrived in what was then a sparsely populated backward Turkish province, all of Palestine had a population of 300,000 souls. Half of these were Arabs, residing in cities and villages, the rest were either Bedouins, roaming the Negev desert in the south on their camels, or non-Moslem, non-Arabic groups. Yet by 1940, Palestine had more than a million Arabs. Were they all the descendants of the Arabs of 1882? By no means. Two-thirds were either immigrants themselves, or descendants of people who had immigrated to Palestine during the past six decades. It is an historic fact that the Jewish settlers brought prosperity to Palestine, and that the economic opportunities which they created caused many thousands of Arabs to flock to the Jewish farms and factories.

If wisdom would rule in the realm of politics, there would not have been a war in 1948. All of Palestine would have become a Jewish state in which the Arabs would have enjoyed full equality with the Jews. But a minority among the Palestinian Arabs — absentee landlords, Moslem church dignitaries, big merchants and superficially Westernized intellectuals — wished to get rid of all Jews who jeopardized their social system based on a ruthless exploitation of the *fellah*, the Middle Eastern sharecropper.

The 170,000 Arabs now living in Israel constitute less than 15% of the

country's total population, yet they hold one-fourth of Israel's cultivated area. About 120,000 are Moslems, the rest Christians. One should remember, though, that these Moslems include about 15,000 Druses, whose religion is somewhat different from that of other Islamites. The Druses are handsome, tall mountain dwellers, some with blue eyes and Teutonic complexions; the Arabs are generally dark-eyed and brown-skinned. Are they really the descendants of a band of crusaders, as some historians believe? At any rate, they are not Semites. When the Arab-Jewish war broke out they sided with the Jews. A special Druse unit was incorporated, first in the Haganah, and then in the regular Israeli army. Incidentally, the Druses proved to be fearless fighters; much of their courage, incidentally, stems from their belief that the souls of those who fall in battle immediately enter the bodies of new-born babes.

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Some Arabs envy the Druses for their privileged status, and recently an Arab member of the *knesset* rose to challenge the government, claiming that the Arabs' "full equality" with other Israeli citizens existed on paper only. "If the Arab has been granted full equality," he demanded, "why is he barred from service in the Israeli army?"

He had hit at the core of the Arab problem. Whatever atrocities were committed by Arabs in the past, the Israeli does not dislike his Arab neighbor—he simply does not feel that he can trust him. After all, technically speaking, the young Republic of Israel is still at war with all Arab countries since no peace treaties have been signed as yet. It is the fault of Jordan, Syria, Egypt, and the other Arab states that the Israeli Arab still "enjoys" an ambiguous status: he is simultaneously a citizen and an enemy alien. This concept is, of course, unfair

to those Arabs who, like the villagers of Abu Gosh, near Jerusalem, painstakingly kept out of the war in 1948. Yet there are fifth columnists and potential spies and traitors all over the country, and it is impossible to separate the black sheep from the white. Even Abu Gosh may harbor a few unreliable characters. Should the Arab states ever resume the shooting war, trying a "second round," to use their phrase, they would find helpers among the Israeli Arabs, and some of whom would act as the Sudeten Germans did in 1939 when they betrayed their Czech compatriots to the Nazis. Israel has the disadvantage of lacking natural borders—its frontiers are so arbitrary and artificially fixed that conflicts based on alleged frontier violations on the part of Israelis or Arabs occur every month or so. To make things worse, the majority of Arabs live in areas dangerously close to the borders where they outnumber the Jews by far. All this has to be borne in mind by those who criticize the Ben Gurion government's treatment of the Arabs: the movements of the latter have to be restricted in areas close to the frontiers which come under the authority of the military government, and they cannot be given army rifles and ammunition. Too, the Israeli government must screen Arab refugees who wish to return to their families in Israel to prevent the infiltration of spies and subversive elements.

After all this has been said, we must compliment the Israelis for having improved the living conditions and mental make-up of the Arabs to an astonishing degree. Before the war, Arab workers received very low wages, whether employed by Britishers, Jews, or other Arabs. Today, Arab skilled workers receive exactly the same high wages as Jewish workers in a similar category. Since the establishment of the Republic of Israel, 41 Arab cooperatives have been founded. Thirty of them are members of the Israel-Arab Workers Trade Union, and hundreds of families are earning their living in these cooperatives which include retail shops, small carpentry and locksmith workshops. The Government has opened an Arab General Labor Exchange in Nazareth in which representatives of three politically opposed Arab labor groups cooperate in solving their problems.

At present, there is little unemployment in Israel. True, food is far from plentiful, the manufacture and sale of clothes is restricted, and there is a ban on luxury goods. Yet new immigrants are pouring in every month, and new houses, hospitals, schools, and farms have to be built. The Jewish workers profit by this boom, and so do their Arab colleagues. Nevertheless, there are social cases among the Arab population: women whose husbands fought in the Arab armies against the Jews and have preferred not to return to their villages; widows with small children; and many, many sick people.

Under the Mandate, Christian missions and convents took care of some of the needy ones. But now the Israeli Ministry of Social Welfare has set up a staff of social workers with a good knowledge of Arabic. They distribute food, clothes, and medical supplies, take care of pregnant women and of babies, and set up free kitchens in Arab schools. While the British made some attempts to fight the epidemics that have been plaguing the Arabs for centuries, the Israelis discovered that the percentage of Arabs suffering from contagious diseases was still very high. Strained though the finances of Israel are, 28 special clinics and several general clinics have been set up for the Arabs, while mobile units are serving the Bedouins in the Negev desert and isolated Arabs in the Galilean hills. Whole Arab villages have been vaccinated against smallpox, the villagers have received anti-typhus injections and, in the course of a relentless anti-malarial campaign, whole areas have been sprayed with DDT. Government physicians regularly visit Arab schools. The Ministry of Health employs 52 Arab doctors, nurses, and clerks.

The education of the Arab turned out to be a difficult task. In 1948 nearly all Arab intellectuals had fled abroad. Israel decreed that Arab children up to the age of thirteen should attend schools—yet neither teachers nor text books nor school buildings were available. The stiff-necked Israelis did not give in. They trained teachers, had text books printed, and made buildings available for schooling purposes. Today there are 90 Arab elementary schools, with 460 teachers appointed, and another 170 due for appointment; almost 25,000 pupils are en-

rolled, sixteen thousand of whom are boys. These 25,000 will no longer, like their fathers, pass through life affixing an "x" for a signature. Some old Arabs resent these schools, particularly because boys and girls are being taught together, but the younger generation is glad to know that the period of Arab illiteracy is fast approaching its end.

The Arabs had to be taught the principles of democracy, too, for prior to January, 1949, there had been no elections whatsoever in which Arabs could vote. In that year the Arabs eagerly took the opportunity of using their franchise. Three Arab parties participated in the national elections: the Arab Workers Bloc (affiliated with Ben Gurion's Mapai), the Arab Peoples Party (affiliated with the left-wing Mapam) and the Democratic List. Only the latter was able to poll sufficient votes to gain two seats. This Democratic List is said to be a Communist-front organization. Moreover, one of the four Communists in the Knesset is an Arab. Curiously, one-half of the country's small Communist vote came from Arabs!

It is significant that every fifth Arab in Israel cast his ballot for the Communist party, whereas only every fifth Jew voted Communist. The city of Nazareth, inhabited almost exclusively by Christian Arabs, is the country's Communist stronghold. But Israel's leaders do not fear Arab Communism. In 1949 the Arabs preferred the Democratic List (pro-Communist) and the Communist Party to voice their protest against the old nationalistic cliques which had been sponsored by the Mufti and had been thoroughly discredited by their bankruptcy and failure, and voted against the Ben Gurion government. Yet the Arabs of Israel are no revolutionaries; even those who are Communists cling to their religion. As I gathered from personal conversations with clergymen in Nazareth, the latter are themselves puzzled by the large church attendance in this "Red Bastion." In the municipal elections of November, 1950, in which some of the Arabs who live in cities took part, the total Communist vote showed no increase in general, and, in some localities, indicated a definite decrease.

(Continued on page 23)

A Tale of the Day of Days

TODAY I AM A MAN

By BERTHA Z. BECK

"WONDER what it feels like to be Bar Mitzvah," says the younger son.

We look up, startled. We sometimes wish we were not a mother of growing boys. They make us feel adolescent. Especially at a moment like this, when the younger son says things we have been praying to hear.

"I wonder what it feels like to be a man," our younger son says again. We are reminded that the Talmud says wisdom comes at fifty. Does it come to mothers then? We can't wait.

"You can't be a man until you're thirteen," says the older son, without lifting his eyes from the travelogue. We allow no reading at the table, but somehow "Beauties of the Canadian Rockies" has found a place between the older son's knife and dessert spoon.

We say nothing. This is fish night. Everyone eats the fish meal under stress. We strive to avoid fuss on fish night. We know the older son has to plague someone. Who else, but his younger brother?

"Nothing but a miracle could do it for you," the older son says to his younger brother.

"You can almost shave," the younger son says, "I suppose that's why you're a man."

We remark, as lightly as we can, that the younger son is tall for his age.

"Tall?" the Wise One, our beloved husband, echoes, measuring the younger son by the older son. "Both the same, at that age," he decides. And then directs himself to the younger son and hazards:

"You're going to read the whole sedra, aren't you?"

The younger son does not answer. As usual. We recall sayings from the Talmud and take heart. A boy becomes a man at thirteen! Being a woman, and having the burden of nine-tenths of all the speech in the world, we have to speak.

"Once you're able to read the sedra—" we try to keep our eagerness from showing, "every boy should know his Bar Mitzvah portion. Your brother learned his by heart."

The younger son does not seem to have heard. We wonder if we really spoke out loud, and then the Wise One raises his voice with sudden authority:

"Can't you answer your mother?"

This is not the way to handle the younger son! We look about with alarm, and then sigh with relief. Neither the older son, climbing the snow-covered slopes of the Canadian Rockies, nor the daughter, doing a theme in her room, nor the younger son, appear to have heard even the slightest sound.

Now we can admire the Wise One's efforts to draw attention to himself as the head of the family. We admire his courage, and the way he holds his head, and the sparkle in his eyes, and the way his hair is graying at his temples. We have to restrain ourselves from kissing him on the cheek.

The older son turns a page in the travelogue. He is a puzzle. He gets car sick; he can't stomach locomotives, he hates bus riding—yet he reads all kinds of travel books. We can expect to wake up some morning to find that he has run away.

Deep in the "Schedule for Trains leaving for Saskatchewan," he asks, "Is it very cold in the Canadian Rockies?"

No one seems to care. No one answers.

We serve the soup. The Wise One trims the crust off his bread. The younger one folds his slice of bread, crust and all, and pushes it into his mouth.

The soup is everyone's favorite—as compared to the fish. The older one dares to offer us a compromise. "Three soups," he says, "no fish. Bargain?"

We pretend not to have heard. The Wise One blinks at the rapid disappearance of the pile of bread. He has that worried look on his face. We understand. He is worried about how much longer he can work hard enough to feed these two. How long must he wait until these boys are men? At their age, he—and he reminds himself again of the Bar Mitzvah.

A fighting glint comes into his eyes and he directs his remark across the table to the younger son. He has a straight face, which throws us a little off the beam:

"Are you taking the train for the Canadian Rockies soon?"

He shakes his head and stuffs another slice of bread into his mouth before taking a snip of fish.

We haven't heard a word, yet, about his reading the portion. We keep silent, and it hurts.

This is our second Bar Mitzvah in the family, and we have a suspicion that when a son becomes a man it is his mother who suffers growing pains. The ceremony is to be in four months. How many days are there in four months, including sore throats, sprained ankles, and television?

Dessert is welcome. We serve both the older son and our beloved husband the larger portions of our own home-made pie. We cannot help raising our eyebrows when the older son folds up the Canadian Time Table and sees what he is eating. It must be good pie. His plate is clean in a few seconds.

Although the Wise One is most heroic, he cannot finish his piece. He can manage the fruit, but he gives the crust to Tippy, so that his plate is as clean as the boys'. Even with the dog's help he has obviously overestimated his capacity. He stares into space, profoundly moved by his personal problem.

We speak to our younger son in a low voice, "After you read the sedra, you'll have a feast. In the synagogue. The shamos told me about such big tables. And the big refrigerator."

The younger son seems to have heard me for the first time that evening. "What kind of a feast?"

The older son jumps in ahead of us. "Herring!"

"I don't like herring!" We are ready now. "Sponge cake. Candy. Pie."

"Check," the younger son says, "but no herring."

So far it seems we have only settled the food and not the sedra. Once they get up from the table the matter is postponed indefinitely.

We look to our older son for help. He seems to have caught something of our

restlessness. He is leaning back in his chair, balancing himself on the two back legs.

"You'll fall," we say, desperately.

The Wise One, our beloved husband, groans. "The only chair left without broken legs, and you have to balance yourself!"

We notice that he is still uncomfortably full of pie, soup, fish and spaghetti. He turns to the younger son. "The shamos will teach you how to read the sedra. He taught your brother!"

The older son continues to balance himself. We shiver. Something warns us that catastrophe is imminent. Either the only good chair in the house will be broken, or the younger son will flare up in temper and refuse, stubbornly, to read the sedra. We want the younger son to be understanding; we want the older son to sit like a man. Do we want too much?

We hear the last good chair crack a leg. The older one says, "Wow!" in complete surprise.

The Wise One pounds the table as if in pain.

Our younger son jumps up and pulls our hands high above our head. The Wise One shouts, "Give your mother some water. Can't you see she's choking?"

The older one pats us on the back—as gently as he knows how. We realize that he has been punching the bag steadily, at the gym. Our lungs feel like bruised bellows. We manage to whisper:

"I'm fine. That's all, please!" We choke rather than cough, and reach out to take his hand. And suddenly we stop coughing.

"See," the older one says, "I did it. Look me over. Want to hear my sedra? I can say it for you——"

"Do I have to memorize the whole thing, too?" the younger son says.

We nod, vigorously.

The younger one shrugs. "Check," he says.

Before we can sigh with relief we are startled. The Wise One overwhelms us by pinning the younger son down with a plan. "You begin to study tomorrow evening."

He leaves the table and moves toward the bicarbonate of soda. We watch him, lovingly. We know that these four months will age him. And on that fate-

ful day, standing on the biman, he will have a nervous stomach.

We recover, and say, "Which one of you is man enough to wash dishes tonight?"

The Wise One strides into the living room to relax. The younger son goes to

look up the portion. The older son opens and heats the old bottle of furniture glue to fix the chair.

We do the dishes, enjoying the warm, soapy water on our hands. We wonder how it really feels to say, "Today I am a man!"

HEBREW IN AMERICAN PUBLIC SCHOOLS

IN THE past twenty years, more than 50,000 students have studied Hebrew in the New York City public schools. This term finds more than 7,000 students enrolled in the public high schools and municipal colleges in New York City. These are distributed among thirty-six high schools and junior high schools and four city colleges. In addition, there are about 300 students taking modern Hebrew in the non-municipal colleges and universities of the metropolis.

Outside of New York, six other cities, including Boston, Newark, Pittsburgh, Rochester, St. Louis and Long Beach, N. Y. offer courses in modern Hebrew in their public schools to a combined register of about 250. About 700 colleges, universities and professional schools throughout the country have recognized modern Hebrew for admission purposes.

But outside of the New York scene, the picture is more that of an abstract victory than a concrete gain. As against the 7,000 students availing themselves of the Hebrew courses in the public school system of New York City the register of 250 students in the six cities mentioned pales into insignificance.

Highlighting other attempts which have proved abortive is the city of Chicago, only second in size to New York. Here the experiment in Hebrew in public high schools broke down completely in the early forties after a trial of about twenty years. Despite the existence of central Jewish educational agencies in that city since 1923 and with a register of forty students in the Hebrew classes of the John Marshall High School as recently as 1941, this project has never been revived.

In Chelsea and Fall River Massachusetts, the former with a predominantly Jewish population, the teaching of Hebrew completely disintegrated during World War II. St. Louis has a Jewish population of 50,000 and a coordinating Jewish educational agency, yet the teach-

ing of Hebrew has led a precarious existence and at present its fate is uncertain.

At best, the efforts in the six cities mentioned can be taken only as a token of interest and will require alert nurturing, guidance and vision to succeed. While New York City may not serve as a model for smaller cities, our many-faceted experience may prove very helpful. Psychological barriers which had grown up in the city schools against immigrants and their cultures had to be broken down. Often there were psychological barriers on the part of many parents, still retaining old-world fears of official authority and hesitant to present their desires lest they imperil their children's future. There were psychological blocs on the part of the student himself which had to be overcome.

But experience has shown that all of these problems, not to mention the administrative, technical and educational difficulties, could be coped with. In New York, with the aid of leading educators, central Jewish educational agencies, and a movement of students and parents, significant strides were made toward these ends. To help sustain the appeal of modern Hebrew, the Hebrew Culture Council of the Jewish Education Committee of New York provides schools and teachers with a variety of teaching aids including educational materials, maps, charts, posters, copies of Israeli publications, films, song-sheets and recordings. Hebrew Culture Clubs and assemblies have been organized as extra-curricular functions in various schools.

The fact that girls constitute at least 50% of the total enrollment is an indication of the universal receptivity which this subject has attained. This development is all the more remarkable when we note that Jewish schools have never been able to point to any considerable enrollment of girls in their Hebrew classes.

NEW BOOKS

"The Earth Is the Lord's," by Abraham Joshua Heschel. Henry Schuman, N. Y.

The Jews throughout the world have been overwhelmed by the slaughter of six million of our people by the Nazis. We feel keenly the loss of one-third of our numbers. Few of us, however, realize the loss that we sustained in the sudden passing of the inner world of the Jew in East Europe. Dr. Heschel, Associate Professor of Jewish Ethics and Mysticism at the Jewish Theological Seminary of America, gives us a masterly portrayal of the character of that people as reflected in its thinking and in its way of living. He describes for us the charm that radiated from the inner richness of their being. "The pattern of life of a people," he points out, "is more significant than the pattern of its art. What counts most is not expression, but existence itself." In order to adequately appraise the East European period in Jewish history, he had "to inquire into the life-feeling and lifestyle of the people." And this task the author has succeeded in performing with great skill, with profound insight and in exquisite fashion. As you read the pages of this volume, you have a feeling of experiencing the joy that permeated that way of life, and a new understanding and appreciation of the great spiritual strength that came to the Jews because of the ideals fostered by that life. After reading this book one can well agree with the author's conclusion—in speaking of this era—that "it was the golden period in Jewish history, in the history of the Jewish soul." Dr. Heschel is gifted with a beautiful style that almost transforms his prose into poetry, so that reading this volume becomes an enriching experience.

"The American Jew—Character and Destiny," by Ludwig Lewisohn. Farrar, Straus & Co., N. Y.

This little volume, so rich in content, might be termed An Epistle to American Jewry. Though the age of prophecy is long gone, we are still the "descendants of the prophets," and this work is written in the prophetic spirit. Dr. Lewisohn, in his own inimitable style, analyzes the confusion that has gripped the entire world—and the special confusion in

which the Jew finds himself. With his keen analytical power he re-examines the character, status and future of the American Jew, and discusses the new problems which face him since the rise of the State of Israel.

It is impossible in a brief review even to touch upon the various aspects of these problems which Dr. Lewisohn discusses. In essence, he pleads for a fuller, richer and more meaningful Jewish life. He answers with shattering arguments those who would rob the Jew of his spiritual and cultural individuality. He urges more Jewishness not only to safeguard the Jew but as a tribute to the true meaning and appreciation of America. And here, the author gives us a new interpretation of the word *Galuth*—the Jew in America is not in *Galuth* as long as he clings to his history-creating will, as long as he refuses to yield to environmental pressure which would divorce him from his true self.

This is a book which should be read by every Jew who is interested in the future of Jewish life in America. It will open up new vistas in our thinking and clarify many a dilemma in which we find ourselves. It is a book that justifies the oft-expressed opinion that "Lewisohn is the authentic voice of English-speaking Jewry."

"Agenda for American Jews," by Eli Ginzberg. Columbia University Press.

This work fills a great need for the elucidation of many of the problems that face the American Jew. Many of us are working through varied types of organizations in an effort to solve these vexing problems. But as our author says in his Introduction, "It is a striking characteristic of Americans to concentrate on activity and action at the expense of thought and evaluation." Dr. Ginzberg, who is Associate Professor of Economics at Columbia University—and, by the way, the son of Professor Louis Ginzberg, world-famed Rabbinic scholar, gives us a scientific and historic analysis of these problems. He approaches the American Jewish scene in the spirit of a social scientist, penetrating deeply into every aspect of Jewish life. "This book," he tells us, "seeks to raise important ques-

Reviewed by DR. ISRAEL H. LEVINTHAL

tions, not to answer them." He is correct in his approach. Before we offer definite answers, we ought to have a clear understanding of the problems before us. Prof. Ginzberg, who has served as expert consultant to the Surgeon General of the United States Army and in many other fields of activity, is well fitted for this difficult task. He appraises the problems in our religious life, in the fields of education and welfare, the relationship with Israel and with the Gentile world, and he formulates the issues in so clear a fashion that we have a basis for an intelligent approach to their solution.

"The First Book of Maccabees," translated into English by Dr. Sidney Tedesche; Introduction and Commentary to Text by Prof. Solomon Zeitlin. Harper & Bros., N. Y.

This is the first volume of a new translation with critical notes of the entire Apocryphal literature, a great and worthy undertaking sponsored by the Dropsie College for Hebrew and Cognate Learning in Philadelphia. A distinguished group of scholars make up the editorial board, headed by Dr. A. A. Neumann, President of Dropsie College, with Professor Solomon Zeitlin as the Editor-in-Chief.

The volume is beautifully printed, with both the Greek text and the English translation side by side. This reviewer is no authority on the textual translation, but he can attest that it reads well and shows great skill in combining faithfulness to the original with a fine English style.

The introduction by Prof. Zeitlin is almost a book in itself, comprising about seventy pages. Here Prof. Zeitlin displays notable scholarship in portraying the historic setting and background of this ancient literary document. He gives us an analysis of its contents, the date of its composition and a discussion of many other phases of this work. In the Commentary, which appears on every page, Prof. Zeitlin reveals the critical acumen, which has won for him recognition as one of the greatest authorities on the period of the Second Commonwealth in Jewish History. Both Prof. Zeitlin and Dr. Tedesche deserve congratulations for a work well done.

"*Im Hakad El Hamabna*," *Essays on Modern Hebrew Literature*, by Menachem Ribalow. Ogen Publishing House.

The author is the gifted editor of the *Hadoar*, the only Hebrew weekly that we have in America. He is not only an able editor but also a great literary critic.

In this volume he delves into the works of some of the great figures in modern Hebrew literature, and, as the Hebrew title denotes, he draws "with a pitcher at the fountain" of these Hebrew creations so that we may taste of these ever-flowing waters of wisdom. He analyzes various aspects of the works of our great Hebrew poets and prose writers, and a special section is devoted to the works of Hebrew writers in America. The book concludes with three beautifully written essays on the "Hebrew Language," the "Book of Esther" and the "Hassidic Movement."

Mr. Ribalow's writings reveal his thorough knowledge of the subject, and a distinctive gift of presentation. He possesses a beautiful style, which makes the reading of his essays an intellectual delight.

"Tzebok Me'Eretz Israel"—Israel Laughs, by Daniel Persky.

The author of this volume is one of the unique figures in our Hebrew circles. He is not only a prolific writer, having already published a large number of exceptionally fine works in Hebrew, but he is a passionate devotee of the Hebrew language and culture. He can in truth say, in the words of the title of one of his books, *Ivri Onochi*, "I am Hebrew," that he is not only a devoted son of the Jewish people but he is *all* Hebrew. The Hebrew language, the Hebrew literature, is his life, the one great interest to which he is dedicated.

The present volume presents the State of Israel and its new life in a lighter vein. Our author has a keen sense of humor, which has made his weekly *feuilleton* in the *Hadoar* so popular. He gives us humorous descriptions of scenes, of personalities and of events in Israel, and all written in that delightful humorous style of which he is a master. It is difficult to summarize in brief fashion his witty observations. One has a clearer concept of life in Tel Aviv, for instance, from his odd observations than one can get from the ordinary reporter's description.

It is a book which will give delight to the reader, and which, like all of his published works, proves to us anew his great love for our people's language and cultural heritage.

"Zimiroth Z'vulun," 3 volumes, by Ober Kantor Zevulun Kwartin.

I treasure these three volumes of cantorial creations by the dean—and, we may say, king of the world's Cantors, the renowned Z'vulun Kwartin. There are still many among our readers who can recall Cantor Zavel Kwartin, as he is endearingly called by his devotees, in the heyday of his career, when Jews crowded the Synagogue to listen to this sweet singer in Israel. He was the Chief Cantor in some of the leading European communities, and his fame spread throughout the world. I recall vividly his appearance at Carnegie Hall, when he first landed in this country, and the royal welcome he received from the thousands of his admirers.

His greatness and uniqueness as Cantor lay not only in his rich and glorious voice, but in his ability to interpret the ancient prayers of our people—to penetrate the innermost depths of the soul of the Jew.

Cantor Kwartin is now retired from active service, but has used these past years to good purpose. Many of us found joy in reading his interesting autobiography which appeared in serial form in one of the Yiddish newspapers. He has also published these three volumes of music, giving his original recitations of the important prayers in our ritual. In the last volume, he gives the complete music service of Sabbath eve and morning and also of the three weekday services. What a rich storehouse of Jewish music these volumes contain! Cantors of all schools will find in them inspiration as well as instruction for their sacred calling. These books will be a living and perpetual monument to the career of one of the greatest Cantors of modern times, whose singing brought joy, comfort and strength to countless numbers of our people throughout the world.

"The Jews of Charleston," by Charles Reznikoff, with the collaboration of Uriah Z. Engelman. The Jewish Publication Society of America.

The Jewish community of Charleston, South Carolina, celebrated during 1950 the 200th anniversary of its existence as

an organized religious group. This volume tells the story of the growth of the community, the role it played in the development of Jewish religious life in this country, and the important contribution that the Jews of Charleston have made to the civic life of that city and state.

Charleston is not only one of the earliest Jewish settlements in America, but it is unique for many reasons. It is the city where Reform Judaism had its real beginnings in America; it was here that the first experiments were made in changes of the Jewish ritual. It produced great personalities whose influence, from the Revolutionary days to our own, far transcended the local community. While many of the Jewish inhabitants today represent the new arrivals, Charleston can still boast of the presence of descendants of the earliest settlers of what was known as Charles Town. And it is interesting to note that these descendants, with few exceptions, have remained loyal to their ancestral faith and play a leading role in the Jewish as well as civic communal life. Indeed, the present head of Temple Beth Elohim, founded in 1750, Thomas J. Tobias, is a direct descendant of the first president of this oldest Jewish congregation, Joseph Tobias.

The Jewish Publication Society, the distinguished Editorial Board, and the other agencies, who have sponsored this commemorative volume deserve congratulations for their choice of the well-known poet, novelist and essayist, Mr. Charles Reznikoff, to write this interesting story, and Dr. Uriah Z. Engelman, a prominent historian and research worker, to be his collaborator. They have produced a work of real merit and of inestimable value. It is written not in the usual history text book manner, but in a way that captures the reader's attention from the first to the last page.

Proverbs From the Yiddish

The girl who can't dance says the band can't play.

If God wills even the broom can shout.

He who walks straight will not stumble.

If you can't bite don't show your teeth.

Talk long enough and you will talk about yourself.

Look for fancy bread and you'll lose the plain.

—From the Schocken Book
"Yiddish Proverbs"

JERUSALEM IS NOW AN INDUSTRIAL CENTER

Although still grappling with a thousand economic and other problems, Jerusalem has recently held its first exhibition of industries and crafts. This exhibition shows, more clearly than any amount of written description, how remarkably the city has repaired the ravages of war and has begun to take its place in the country's economic life. It was sponsored by the Ministry of Trade and Industry, with the participation of the Manufacturers' Association, the organization of artisans and the Histadrut, and was open for several weeks. There were 144 stands, a third of them occupied by recently founded enterprises. Two hundred new undertakings have been established during the past two years. Moreover, electricity supplied to industry, which in March, 1949, amounted to less than 100,000 kilowatts, a year later aggregated 270,000 kilowatts, or nearly a threefold increase.

Jerusalem's population, which two years ago stood at the low figure of 72,000, now numbers approximately 120,000, virtually all of them Jews. This increase is largely due to the number of new immigrants who have become residents. As may be seen from the table displayed by the Immigrants' Absorption,

Jerusalem had never been a centre of industrial activity, and so, after the War of Independence, an entirely new policy was embarked upon. As soon as hostilities ceased, the Jewish Agency (through its Department for the Development of Jerusalem) took the lead, followed by the Government and the Municipality. Branches of industry had to be developed which are economical in transport and do not require large quantities of raw materials or an inexhaustible supply of water. A number of the problems which derive from Jerusalem's isolated position have by now been dealt with fairly satisfactorily, as proved by the quality and variety of the exhibits shown. Among the industries participating in the show, the following deserve special mention.

The pottery works for which the Jerusalem soil supplies the raw material, is one of the newest plants to be established,

and it has a great future here. The factory, founded by Yugoslav immigrants, uses the clay from Mount Castel (the famous strategic height in the hills to the west), which also served Jewish artisans in the time of the Second Temple. Experts consider the quality of the newly produced bricks, tiles and pots satisfactory.

The beautiful stone quarried in the Jerusalem mountains, ranging from all shades of pink to yellow, finds a ready market for the building trade, and it has lately begun to be used for the manufacture of household and ornamental objects, too. The firm exhibiting articles of this kind operates under the name Jerusalem Onyx.

Much space was given to the printing industry, which is expected to have an important future in Jerusalem. The exhibits ranged from attractively designed letterheads and posters to the tastefully printed books published by the Bialik Foundation, and the leather-bound sixth volume of the Golden Book of the Keren Kayemet. It may be added that some bookbinders displayed covers of high artistic standard.

Considerable in range and extent was the display of textile goods, the manufacture of which has absorbed the greatest number of new immigrants. This kind of work is encouraged and taught by WIZO, the Mizrachi Women's movement, and other organizations.

Also on show were the first products of the large new shoe factory which was erected in record time: the foundation-stone of the building in the Romema suburb was laid only in April of this year, and the machinery was already installed and put into operation in early July.

Jerusalem's pharmaceutical and chemical exhibits were of great interest. European experts who came to the country some fifteen years ago gave this industry a good start, and some products are now made in Jerusalem which are not produced elsewhere.

A whole room was devoted to food products. Biscuits and sweets predomi-



*The Anglo-Palestine Bank Building
in Jerusalem*

nated. An elaborate plan has been disclosed to develop a wine industry in the Jerusalem hills (hitherto grapes for wine have been grown in the Coastal Plain). The sun-bathed slopes are suitable for the extensive cultivation of vines, and the winegrowers of Rishon Letzion and Zikhron Ya'akov have promised their cooperation in this new venture, which will absorb an additional number of newcomers.

The declaration of Jerusalem as the capital of the State of Israel was not in itself enough to attract potential investors, but it has proved the basis for its considerable development. Constructive planning was begun by the local authorities, supported by the Government.

In addition, the construction of 750 housing units in the south-western suburbs is in full swing. A new impetus is being given to building by the construction of the Convention Centre (*Binyanai Ha'umma*) at the western approaches to the city. By now, too, there are no less than 37 settlements in the Jerusalem "Corridor." Not all their inhabitants have yet been absorbed into agriculture, and those who have not are engaged in road building, afforestation and the laying of water pipelines.

BIALIK appeared on the scene of Hebrew letters in a meteor-like flash. His first poem, "To the Bird," written in 1891, was immediately acclaimed as a major event, and its author was hailed as the successor of the dying Yehuda Leib Gordon (the "lion" of Hebrew letters as Bialik himself eulogized him) who expressed, in one of his poems, the doubt whether anyone would be left within a short time with sufficient knowledge of Hebrew to read his works.

Bialik was a man of few written words. Less than a hundred and fifty poems of varying length, five stories, twenty-odd essays (several of them Introductions to books), a series of legends, and a few other pieces (together with his translations of Schiller's "Wilhelm Tell" and Cervantes' "Don Quixote"), represent the aggregate of his published original work. It is not intended to deal here with his poetry, on which his fame rests and will continue to rest, but rather with the other aspect of his work which, though perhaps less well known to the non-Hebrew reading public, constitutes a national service of the highest order. Bialik has sometimes been charged with dissipating his energies in the scholarly vineyard, where others could have been found to toil, instead of concentrating on poetry, in which he was unrivaled. If he had written more poems, he might have added yet more jewels to the crown of Hebrew poetry; but if he had not engaged in his other pursuits, Hebrew literary life would undoubtedly have remained the poorer.

It is not sufficiently appreciated that Bialik was a true pioneer in several fields. He began with education. Odessa, in the Eighteen Nineties and the early years of the present century, was the centre of Hebrew letters. It was also the scene of an experiment to effect a reform in Hebrew education by evolving a modernized *cheder*. When Bialik settled in Odessa, he participated in the experiment and taught in the school established to put the new principles into practice. Together with S. Ben-Zion and Y. Ch. Ravitzky, he produced a simplified version of the Bible (retaining the original language) known as *Sippurim Hamikra*, which has since become the standard in-

troduction to the Bible for Hebrew-speaking children.

In his few essays and articles, which in their own way are masterpieces of Hebrew writing and concise expression, Bialik outlined his views on the development of the Hebrew language and literature. At the time (about 1907), Hebrew had already become the spoken language of part of the small Jewish population of Palestine; but its revival was still regarded in some circles as an artificial experiment with doubtful prospects. Bialik, however, explicitly stated his firm belief in the revival of Hebrew. "To us nationalists," he wrote, "there is a general, spiritual need for the full revival of our Hebrew language both in speech and writing. . . . The complete well-being of the Hebrew language will come about only with its complete revival in speech." But he did not remain content with taking a theoretical position: he made notable contributions to the transformation of the language—which he characterized as being only partly alive—into a medium for modern concepts and expression. He evolved many new words, which have entered into the everyday vocabulary of Hebrew; and during the last ten years of his life, which he spent in Palestine, he took a leading part in the work of the Va'ad Halashon ("Language Committee"; it is now about to become the Hebrew Academy). It is interesting to study the transactions of that body and see how Bialik, apart from his own innovations, took the clumsy, wooden suggestions of some of its members and turned them into acceptable and euphonious Hebrew words.

As far as Hebrew literature itself was concerned, Bialik believed that a great work of summing-up had to be undertaken to close the past epoch and pave the way for the new, which was already beginning. It was impossible, he maintained, to expect people—apart from scholars, whose occupation it was—to make themselves conversant with the vast, diffuse mass of Hebrew literature.

*The Immortal Poet's Part
in the Revival of Hebrew*

BIALIK AND THE NATIONAL LANGUAGE

By I. SCHEN

The best of that literature should be assembled—in some cases complete works, in others, representative selections—and made accessible to the Hebrew-reading public. He himself, together with Ravitzky, produced the *Sefer Ha-aggada*, embodying the finest legends, sayings and homilies in the Mishna, Talmud and Midrash. This has become a classic and is today to be found in almost every household in Israel and the Diaspora where Hebrew is spoken or read. A generation has grown up which might be largely ignorant of that body of literature in its original form but for the existence of *Sefer Ha-aggada*. Bialik also produced the first volume of a projected edition of the Mishna with a simple commentary, and a critical edition (again, with Ravitzky) of the poems of Shelomo b. Gabiro. He believed that historical and other works based on research should be produced to complement the actual body of past Hebrew literature; and it was his opinion that works by Jewish writers in other languages "which bear the impress of the Hebrew spirit" (e.g., Heine's poems) should be rendered into Hebrew. In addition to doing his own share of the work, Bialik set up the Moriah publishing company in Berlin, and later the Dvir company in Tel Aviv (with which it was merged), to enable his scheme to be put into practice.

The example set by Bialik in this field has since been followed by many others, with the result that today a great deal of the older Hebrew literature has become accessible to the layman as well as to the scholar. For instance, the Bialik Foundation (Mossad Bialik), set up by the Jewish Agency, is carrying out the principles laid down by him and has published some notable books of permanent value.

It is, perhaps, significant that Bialik, rather than Achad Ha'am, has become

the symbol of the Hebrew spiritual revival. Achad Ha'am is respected, but Bialik is loved; Achad Ha'am is taught in Hebrew secondary schools, Bialik is taught in primary schools as well, and little children sing his songs.

Achad Ha'am has an honored place, both in Hebrew literature and Zionist history. He fulfilled an important role in his capacity as thinker and critic, and his intellectual probity earned him respect even when his views aroused disagreement. But Achad Ha'am lacked the faith and broadness of vision of Bialik, and this shortcoming was expressed in his views on Zionism and the future of Hebrew. He was cautious in all things: he accepted situations as they were and used them as the basis for his logical structures (which are unassailable in themselves) without considering the possibility that they were susceptible of change.

Bialik was a great admirer of Achad Ha'am and devoted two of his poems to him (in one of them he apostrophizes him as his teacher and mentor). But on the question of Hebrew he expressed disagreement with his outlook. Achad Ha'am did not believe that the complete revival of Hebrew was possible and tended to look askance at the attempts to evolve new literary forms and expressions in that language. In his opinion, writing in Hebrew should be confined to works in the field of Jewish studies, and they would eventually improve the state of the language. In taking issue with him, Bialik expressed his conviction that the situation, as it existed, could and would be changed. And what he did, directly and indirectly, to change that situation makes him one of the foremost pioneers in the revival of Hebrew in addition to his being the greatest national poet since Yehuda Halevi.

It is interesting to note Bialik's attitude towards Yiddish. In his time, Yiddish was still a living force and the daily language of millions of Jews. He was himself brought up in Yiddish and loved it. Nevertheless, he did not believe that it had a serious literary future. In his writings he refers to it as "jargon"—in itself indicative of his attitude—and compares it to disadvantage with Aramaic, which occupied a far more important position in Jewish life in the past, but

which nevertheless died and "found its grave in the Hebrew language." Aramaic, he writes, was a faithful sister and handmaiden to Hebrew, but it never tried to assert itself; "and its power and dominion over the soul of the Jewish people were a hundred times as great as of all the Jewish jargons together."

This is the view, not of an ultranationalist young *sabra* in the State of

Israel who does not know a word of Yiddish, but of Bialik, living in Odessa before the First World War in a Yiddish-speaking milieu. It acquires the more cogency coming from such a source, and today, now that Yiddish is on the decline, despite attempts at artificial respiration, it assumes even greater validity than before.

—From the *Jerusalem Zionist Newsletter*.

GEORGES RABINOVITCH—U.N. MASTER INTERPRETER

By DAVID WESLEY

A UNITED NATIONS official whose subsequent career was influenced by the grim fact that his family fell under the shadow of pre-Hitler persecution in Eastern Europe is Georges Rabinovitch, who heads the world organization's famous group of interpreters. Brought up in multi-lingual Switzerland, to which his family had fled from Czarist Russia, Rabinovitch became one of the world's foremost interpreters.

To be an expert interpreter is not necessarily the same thing as being a linguist. An outstanding interpreter may have a command of only two or three languages (Rabinovitch commands a mere five or six), but he has a very special and remarkable job to do with the languages he does know. The job is to re-create extemporaneously a speech that is in progress. In the United Nations, where interpretation under the direction of Rabinovitch, has become both a recognized profession and a highly skilled art for the first time in history, the job is done in two ways, depending on the rules of procedure in the different organs of the organization.

One is simultaneous interpretation, in which, through an elaborate microphone system, a delegate's speech is rendered in other languages simultaneously with the delivery by interpreters who follow along about a sentence behind the original. The principal skill required here is the ability for lightning-like decisions on idiomatic translations that faithfully mirror the tone, the nuances and connotations being sought by the speaker as well as adhering to the surface meanings. The second form of interpretation is the consecutive, used chiefly in the Security Council and compared to which simultaneous is considered child's play. Under this proce-

dure, the interpreter is required to wait until the finish of a speech before delivering a faithful rendition of it in another language.

The difficulty of this can be imagined when it is realized that a delegate's extemporaneous response to something said at the conference table may run on for a half-hour or more and lack any semblance of order or disciplined construction. The interpreter is not allowed to use short-hand, this being considered more confusing for translation than an aid, and must therefore reconstruct the speech partly from hurried symbols that somehow provide him with an indication of sentence and paragraph construction and chiefly from memory. At the same time, he must perform the function of an actor in re-creating the emotional content of the speech.

Rabinovitch is regarded as a master at both forms of interpretation, and his group of sixty interpreters, whom he keeps in practice like ballet-dancers, are referred to around this headquarters as UN's "elite" corps.

—By the *Jewish Telegraphic Agency*.

The Future Israel

Israel is now in the throes of an agrarian revolution the like of which the world has never seen. We have projects afoot which will stagger the imagination; the irrigation of the Negev, a re-forestation program—the turning of a once arid wasteland into the biblical prophecy of a land of milk and honey. When our program is completed, the world will see a new land capable of supporting five to six million people.

—DR. ABRAHAM GRANOTT,
Member of the Knesset.

NEWS OF THE MONTH

"ISRAEL'S foreign policy will remain that of defense of Israel's independence and of the independent attitude of the Jewish state in international affairs," Foreign Minister Moshe Sharett declared to representatives of the press in Tel Aviv following his return to Israel after a two-and-a-half-month's absence abroad.

The Foreign Minister said that there is no change in Israel's relations with the Arab states and that peace in the Middle East is not imminent. He strongly denied reports alleging that talks are taking place between Israel and Turkey for a military alliance.

Referring to the status of Jerusalem, Mr. Sharett said that the recent discussions at the United Nations about the internationalization of the city indicated a noticeable withdrawal from the original U.N. internationalization scheme. He confirmed reports that Eliahu Elath, Israel's Minister to Britain, met with British Foreign Minister Ernest Bevin on the Far East situation. With regard to the world situation he said that the recent developments are "very grave," but added that there is still hope that war will not break out.

Meanwhile, it was learned that the Israeli Government has contacted Britain regarding the Egyptian extension of the Suez Canal blockade against Israel by establishing shore batteries at the entrance to the Canal, compelling passing ships to identify themselves, the nature of their cargo and their destination.

The government of Jordan, it is reported here, is investigating reports that Egypt has established batteries near the tip of the Sinai Peninsula commanding shipping in the Gulf of Aqaba.

★

Col. Moshe Dayan, war-time commander of Israel forces in Jerusalem and since then one of the Jewish state's top negotiators with the Arab states and the United Nations staff in Palestine, arrived at Jordan King Abdullah's winter palace for "secret negotiations for a peace treaty," the Damascus radio declared. In a broadcast monitored in Jerusalem, the Syrian announcer said that Jordan is de-

manding possession of the former Arab sections of the city as its price for peace.

Israel authorities, however, disclaimed all knowledge of such a visit and negotiations.

Meanwhile, it was learned that Lt. Col. Shaul Ramati, Col. Dayan's successor as head of the Israel delegations to the mixed armistice commissions, met with Lt. Col. Azmi Nashashibi his Jordan counterpart, in private talks about the Israel-Jordan dispute over the Elath road. As a result of the meeting, a full session of the mixed armistice commission was convened January 16th.

★

Jewish organizations — including the American Jewish Committee, American Jewish Congress and the Anti-Defamation League, hailed the international convention against genocide which is now in effect, but called on the American Government to ratify the pact and join the 27 nations which have already signed it.

Dr. Israel Goldstein, chairman of the Western Hemisphere Executive of the World Jewish Congress, expressed the gratification of the Jewish people over the fact that the genocide convention had finally become operative. Dr. Goldstein declared that the convention should be viewed in the broad prospective of international cooperation to protect mankind from new tragedies and as "a very useful precedent in establishing rules of international law against wrongdoers."

★

High American officials in Frankfurt indicated that the West German Government is seeking an opportunity to renew commercial relations with Israel. However, Dr. Robert M. M. Kempner, former U. S. Deputy Chief of Counsel for the War Crimes Trials at Nuremberg, who arrived there from Israel, said that the mood in the Jewish state is against establishment of diplomatic relations with Germany.

Dr. Kempner was invited by the Israel Government to advise it on how to collect restitution and reparations due to Israel citizens for property confiscated or looted under the Nazi regime. At present, Jews living in Israel are unable to col-

lect money awarded them because no mechanism exists for transferring either goods or cash from Germany to the Jewish state.

★

French Minister of Justice Rene Meyer and representatives of other Ministries, as well as representatives of the Catholic and Protestant churches in France, attended the induction of Paris Chief Rabbi Jacob Kaplan who succeeds the late Rabbi Julien Weil. Also attending the ceremony were Maurice Fischer, Israel Minister to France, and representatives of the municipality.

★

A four-pronged plan of cooperative action to marshal the diverse religious and organizational elements in American Jewish life behind one common program of improving and expanding Jewish educational activities was adopted by delegates representing organizations and communities in all parts of the United States and Canada, at the first National Conference on Jewish Education, held at the Hotel Biltmore, and sponsored by the American Association for Jewish Education with the cooperation of 32 major national Jewish organizations.

The four-point program adopted by the delegates constitutes the first agreement in American Jewish history on community-wide cooperative action in the field of Jewish educational endeavor supplementary to the public schools.

1. The creation of a permanent advisory council, representing all the major organizations in Jewish life, to work with the American Association in developing, promoting and expanding Jewish educational activities.

2. The adoption of a basic statement on community responsibility for Jewish education, which declares that Jewish education "must occupy a position of primacy in parental and community responsibility."

3. The adoption of a resolution calling for a full-scale nationwide study on the history, progress, effectiveness, achievement and status of every Jewish educational institution in the United States.

4. The adoption of a "Charter of the Rights of the Jewish Child," which points out that the Jewish community bears responsibilities in relation to its children.

★

The appointment of Leon Lowenstein as general chairman of the Joint Defense

Appeal, the fund-raising arm of the American Jewish Committee and the Anti-Defamation of B'nai B'rith, was announced. The \$6,000,000 nationwide campaign will get under way February 1.

★

The bill introduced in the House of Representatives by Congressman John D. Dingell, under which up to \$500,000,000 could be granted to Israel in an arrangement under the Economic Cooperation Act of 1948, was referred to the House Committee on Foreign Affairs.

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The Israel Parliament granted by an overwhelming majority, an extension of the emergency powers of the Ministry of Defense and authorized the maintenance of military rule in certain security zones. The extension was requested by Premier David Ben Gurion, who also holds the post of Minister of Defense.

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British or other foreign military bases will not be permitted in Israel, nor will Israel permit the transit of foreign troops across its territory, an Israel military spokesman declared.

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Israel's views concerning the establishment of new British bases in Jordan remained unchanged, he said. He made this statement in connection with reports published in the British and American press alleging that the Israel Government is no longer opposed to the British military policy in Jordan.

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S. Z. Shragai, leader of the Mizrachi Laborites, was elected mayor of Jerusalem succeeding Daniel Auster, a General Zionist. Eliahu Eliashar, leader of the Sephardic Jews in Jerusalem who is a General Zionist, was elected deputy mayor. Moshe Porush and A. Rubin were elected vice-mayors. Mr. Shragai addressed the municipal council following his election.

★

A group of Swedish banks has granted a \$6,000,000 loan to the Swedish section of the Jewish National Fund, it was reported. The loan, repayable in five years at a five per cent interest rate, will be used for the importation into Israel of foodstuffs and raw materials.

Israel Minister Abraham Nissan rode in a Danish coach of state to Christiansborg Palace to present his credentials as Minister to Denmark. In his audience with the King, Minister Nissan expressed the admiration of the people of Israel for the

late King Christian's and the Danish people's heroic defense of the Jews of Denmark during the Nazi occupation of the country. The King expressed his thanks for the tribute.

★

Mass deportation of Jews by the Soviet authorities to forced labor camps was charged in New York by Dr. Bela Fabian, member of the Hungarian National Council, on the basis of report received by him from the underground movement in Hungary.

The reports said that "almost the entire Jewish population of the Ukraine, Byelorussia and the Crimea" have been deported to Eastern Siberia and that preparations are being made in Hungary to deport 20,000 persons, many of them Jews, to forced labor camps in the Soviet Union. The reports from the underground movement also indicated increased anti-Semitism in Hungary. In making these reports public, Dr. Fabian said that he also has grounds for fearing that the deportation of Hungarian Jews to Soviet camps may soon take place.

★

There are only four Jewish families left in Dairen, Soviet-occupied port in Manchuria, and they are planning to leave for Israel as soon as they receive their exit visas, it was reported in Hong Kong by members of a group of emigrants who passed through en route from Dairen to Israel.

The latest group, numbering 67 men and women, were delayed many months in Dairen and only received Soviet visas when the discontinuance of organized emigration from the Far East to Israel was announced. They arrived recently on a vessel chartered by the Joint Distribution Committee and had to wait aboard the ship for 36 hours until their plane arrived, because the British police here refused to honor their British transit visas.

Until the war the small Jewish community of Dairen was well off, according to the emigrants. But during the war members of the community were dispersed and those who remained in the city were virtually cut off from the rest of the world when the Soviet Union occupied the port.

★

A new Liberal Jewish congregation in the Regents Park section of London has acquired the unused St. Peters vicarage

in northwest London for a community center. The new Reform congregation is composed chiefly of Jews who fled Germany after Hitler's advent to power.

★

"Israel as a nation is not the resurrection of something that was dead but the readaptation of something that had never died and always had lived," Supreme Court Justice Felix Frankfurter declared in a speech delivered before more than 2,000 guests at the inaugural dinner-concert of the Israel Philharmonic Orchestra. He emphasized that Israel is an example of mediation between east and west.

Women May Serve As Rabbis In Reform Synagogues

Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, denied the report that his organization had given approval to the appointment of Mrs. William Ackerman as spiritual leader of the Beth Israel Congregation of Meridian, Mississippi. Mrs. Ackerman was appointed spiritual leader by the congregation to replace her husband, the late Rabbi William Ackerman.

Approving in principle the right of women to serve in the rabbinate, Dr. Eisendrath, leader of the central body of Reform Judaism representing more than 425 congregations throughout the United States and Canada, declared that to his knowledge Mrs. Ackerman did not possess the qualifications of a rabbi, because she had not received rabbinical training or been ordained.

A call to "streamline" the organizational structure of the Zionist movement and to abolish the "shekel" as the electoral basis for the World Zionist Congresses was issued by Dr. Nahum Goldmann, chairman of the American section of the Jewish Agency.

Dr. Goldmann also emphasized that "the whole fund-raising machinery of the World Zionist Organization and the Jewish Agency, as constituted today, requires reshaping in order to bring about a maximum of efficiency and a minimum of overlapping and jurisdictional overlapping."

NEWS OF THE CENTER

Rabbi Levinthal to Pay Tribute To "A Great and Noble Christian"

This Friday, January 26th, at our Late Friday Night Lecture Services, in connection with the special musical program which will be given by the Center Choral Group, Rabbi Levinthal will deliver the sermon and will preach on the theme "A Tribute to a Great and Noble Christian Who Rectified a Wrong of Two Thousand Years." Rabbi Levinthal will discuss the contribution made by a distinguished Christian scholar, R. Travers Herford, who recently died and who taught the Christian world the true teachings and views of the Pharisees, so grossly misinterpreted and maligned in the New Testament. The services will start at 8:20 P.M., instead of the usual 8:30.

Choral Group at Friday Services

Jewish Music Month will be inaugurated in our Center with a special musical program to be given at our services this Friday evening, January 26th, by the Center Choral Group under the leadership of Mr. Sholom Secunda, with Cantor William Sauler as leading soloist. These musical programs have always aroused great interest in our community and we are looking forward to a very large congregation, both to listen to the music and to Rabbi Levinthal's address that evening.

Advance Notice

Next Friday, February 3rd, at our Late Friday Night Lecture Services, Rabbi Manuel Saltzman will speak on the subject "Jewish Musicians and Music of Jewish Origin" in honor of Jewish Music Month.

Jewish Arts Festival

The eleventh Festival of Jewish Arts sponsored by the Metropolitan Council of the Young People's League of the United Synagogue of America will be held at Carnegie Hall on Saturday evening, February 10th. The program will be rendered by outstanding soloists, both vocal and instrumental; the Chorus of the College of the City of New York and the Ballet of the Jewish Dance Guild, Delakova-Berk, Directors and will feature the music of contemporary Jewish com-

posers. Tickets are available at the Center desk or through the Young Folks League and Junior League Committee which are affiliated with the Council.

Center Academy News

The Center Academy's annual J.N.F. drive began with a festive Tu B'Shevat assembly at which the movie, "The Song of the Negev," was shown. The boys and girls of the graduating class are in charge of this activity which serves as an incentive to the study of life in Israel, her problems and needs.

Through the courtesy of the Jewish Agency we had on exhibition during the week of Tu B'Shevat a collection of all stamps which were issued by Israel since its declaration of independence. The children enjoyed viewing the stamps which were an added source of learning. The Center Academy is very grateful to the Jewish Agency for the privilege of having the collection exhibited in the Brooklyn Jewish Center.

The Center Academy extends hearty thanks to Dr. Levinthal for the five books which he so graciously contributed to their children's school library.

Junior Club Activities

A leaders' conference was held on January 6th at which Rabbi Saltzman discussed with the leaders the club program for the coming months.

The activities so far of all Junior clubs have been most successful and enjoyable. On January 20th the clubs celebrated Jewish Arbor Day. Each club had a discussion on the significance of the holiday and fruits appropriate for the occasion were served to the members. Among the topics discussed were "The United Nations" and the "Korean" situation; also, "The Role of Israel in the Present Crisis." A carnival was staged jointly with the Junior Congregation and was a most successful affair. Over \$100 was collected and the funds were donated to the United Jewish Appeal.

On February 3rd a Youth Aliyah movie will be shown in commemoration of Henrietta Szold's birthday, and on February 24th a movie in honor of Brotherhood Week will be shown. A Purim Carnival

is also being planned for the month of March.

Inta League News

The Inta League, consisting of boys and girls of upper high school level, started the season with a registration of 150, the largest in recent years. The first meetings were devoted to organization problems and the election of an Executive Committee and officers headed by Arnold Walder as President. The subsequent meeting was devoted to an interesting discussion of the work of the Federation of Jewish Philanthropies. A Barn Dance held in the Gymnasium was extremely well attended. Other activities included a Carnival held during the week of Chanukah, a Basketball Game and a discussion of social etiquette for teen agers. At one of the meetings, Joseph H. Aaron was the guest speaker and discussed the effects of the draft on the youth. Social dancing is featured at every meeting. The Inta League meets on Saturday evenings at 9 o'clock in the Ladies Social Room on the second floor of the Center building.

Sabbath Services

Friday evening service at 4:45.
Kindling of Candles at 4:45 p.m.
Sabbath Services, "Yitro" — Exodus 18:1-20:23 Prophets — Isaiah 6:1-7:6; 9:5-6 will commence at 8:30 p.m.
Mincha services at 4:45 p.m.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Rabbi Gershon Abelson will deliver the lecture in Yiddish this Saturday afternoon at 3:45 p.m.

Daily Services

Morning services at 7 and 8 o'clock.
Mincha services at 4:30 p.m.

Girl Scout News

The Girl Scout Troop 2-159 under the leadership of Mrs. Edith Dillenberg and Mrs. Shirley Gluckstein are indeed grateful to the Brooklyn Jewish Center for the hospitality extended for making it possible for the troop to meet every Wednesday evening.

Ever since this troop's inception these youngsters of 11 and 12 have been working on projects to help both the local community and the State of Israel.

IN THE HEBREW SCHOOL

The Children's Congregation has proved to be an outstanding success. Each Sabbath the children gather in the dining room or in the lady's social room for a special Service designed for children below the age of ten. In addition to the songs of the Prayer Book, the Service includes a weekly story. At the conclusion of each Service refreshments are served under the auspices of a committee representing the Sisterhood and the P.T.A. Mrs. Evelyn Zusman, a member of the Hebrew School faculty, is in charge of this new activity. Parents who have attended with their children have been most enthusiastic in their praise, stating that in this manner the young child will learn to love the Synagogue and its heritage. All children below the age of ten who attend our Center schools and their friends are cordially invited to participate.

Several of our classes made special trips to the Jewish Museum at Fifth Avenue and 91st Street. One of the groups, the sixth grade under the direction of Mrs. Ross, visited the Museum on Sunday, December 24, 1950. On their return the students wrote reports commenting on what they had seen. They were especially impressed by the dioramas portraying various incidents in Jewish history and the ceremonial objects on permanent exhibit. They participated, too, in a musical program and were complimented by Mr. Coopersmith, director of music for the Jewish Education Committee, on their excellent progress in Hebrew music.

A second group of students under the direction of Mrs. Beder and Mrs. Zusman visited the Museum during the winter vacation on Thursday, December 28, 1950. The students were impressed by the book and historical exhibits.

A special assembly was held by the Hebrew School on Wednesday, December 27, 1950. Mr. Spencer Shaw of the Brooklyn Public Library told special stories in connection with the recent Chanukah holiday. The students were greatly impressed by the fine narrative related by our special guest. At a Sunday School assembly Rabbi Lewittes related the story of "The Menorah," telling how two brothers separated during the war were reunited in Israel by two

parts of a Menorah which they had received as an heirloom from their parents.

A number of innovations have been introduced in the Junior Congregation. The Choral Group under the direction of Mr. Frankel presented new songs at the Services on Saturday, January 13, 1951. This activity was enthusiastically received by the Congregation and the hope was expressed that the Choral Group would become a permanent part of our Junior Congregation. At a recent carnival sponsored by the Junior Congregation a sum of over \$100. was raised. This money will be used to help equip a new Kibutz being formed by American chalutzim. Various classes in the Hebrew School have volunteered to conduct

a Sabbath Service in the Junior Congregation in the near future. The first class to be called upon will be grade six under the direction of Mr. Shpall.

The Hebrew School has received a special gift of six blackboards from Mr. Julius Kushner, a member of the Hebrew Education Committee. These blackboards will be used by the classes of our high school department.

The first national conference on Jewish Education took place on January 13 and 14 at the Hotel Biltmore. Mrs. Ganya Spinrad was officially designated by the Hebrew Education Committee as our delegate to this historic conference. Mrs. Julius Kushner, president of our P.T.A., served as the official delegate of the United Parent Teachers Association.

THE YOUNGER MARRIED MEMBERSHIP

THOSE who attended the last meeting the Young Married Group were treated to a rare privilege. Two of our members, Natalie and Ed Goldberg, invited some friends of theirs who had spent a five-week vacation in Israel to show the group some of the slides they had made. We were taken on a guided pictorial tour through Israel's cities, parks, kibbutzim, market places, mountains and rivers—and all in the most glorious and lifelike technicolor. And that wasn't all—while we were in the Israeli mood we heard Mr. Gubitz, a professional entertainer, who played the accordian and sang Israeli

songs. Altogether, it was a thoroughly delightful evening.

For our next meeting, to be held on Wednesday evening, Feb. 14th we have planned a very novel program. Realizing that among our own members there are many diversified and interesting professions and occupations we have selected a few members with the most unusual occupations to talk to us about their work and, if possible, to present illustrations. Having some inside information on what will take place, we expect the evening to be no less than hilarious. We look forward to seeing you then.

Personal

Mr. Leo Shpall, of our Hebrew School faculty, will participate in the Annual Meeting of the American Jewish Historical Society to be held during February. He will read a paper on: "Jewish Emigration from Russia-Poland in the 80's in European Jewish Periodicals."

Exhibit of Israeli Stamps

The Center has arranged with the Jewish Agency for Palestine to hold an Israel Stamp Exhibit in our building. Center members and their friends are invited to visit this interesting exhibit in the Lounge Room on the first floor. The exhibit will close Sunday, February 4th.

Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations for the purchase of Prayer Books, Talmudim and Library Books from the following:

Mr. and Mrs. Harry Blickstein.

Mr. and Mrs. Sol Klein in honor of the Bar Mitzvah of their son, Robert.

Mr. and Mrs. Samuel Weiss in honor of the birth of their granddaughter, Ronnie Lee Lasker.

Congratulations

Heartiest congratulations and best wishes are extended to the following:

Mr. and Mrs. Henry W. Brautman of 225 Sterling Place, on the marriage of their daughter, Elaine, to Mr. Sherman Smith, at the Center on January 21.

Mr. Seymour Goldberger of 1560 Carroll Street on his betrothal to Miss Selma Lipton.

Mr. and Mrs. Morris Gorelik of 1431 President Street on the engagement of their granddaughter, Miss Judith Levine, to Mr. Joseph Seligson of Detroit, Michigan.

PAGING SISTERHOOD!

February is a month of positive concepts. During this period we celebrate Jewish Music Month, Brotherhood Week, the birthdays of Washington and Lincoln. And of course, February is a prelude to spring. Jewish Music Festivals will be observed for the seventh annual year in homes and synagogues, in the community centers and on the air. All types of Jewish music will be heard. On the programs — liturgical, folk songs and contemporary compositions. If music is the language which all people understand, and Brotherhood the key to peace and freedom we may yet find that harmony which will unite all human beings into one family, "with malice toward none."

—SARAH KLINGHOFFER.

General Meeting, December 21st

An active business session preceded a stimulating and diverting program that was enjoyed by a large audience of our members and their husbands. The agenda covered announcements of the March of Dimes drive, appeals for the donations of blood to the Red Cross on Wednesday, January 24th, when Sisterhood had a Mobile Unit at the Center, the institution of a Sisterhood Gift Shop, the inauguration of a lecture series, and the setting of several important dates ahead, including Institute Day and Torah Fund Luncheon.

Chairman Lila Leonard presented the internationally famed Israeli dancers, Nachum and Dina, whose youth and spirit presaged a better and happier world to come. The guest speaker of the evening, Hon. William I. Siegel, Assistant District Attorney of Kings County, in a spirited and illuminating address on the "Current World Scene," stimulated the audience to an awareness of the dangers which the world faces today on all fronts.

Kiddush to Junior Congregation

On January 27th, in honor of his 75th birthday Elias Burros will tender a Kiddush to the Children of the Center. Mr. and Mrs. A. Granovsky will sponsor one

on February 3rd in honor of their son's Bar Mitzvah. Call Fannie Buchman, President 4-3334, if you wish to mark your Simchah in this way.

Cheer Fund Contributions

Mr and Mrs. G. Schoenhaus, in honor of the birth of their grandchild; Mr. and Mrs. Herman Raabin, in honor of their son's marriage; Mr and Mrs. Alex Bernstein, in honor of their granddaughter's engagement; Mr. and Mrs. Max Lovett, in honor of their grandson's Bar Mitzvah; Mrs. Rose G. Meislin, in honor of her son's marriage; Mrs. Sarah Klinghoffer, in memory of Maurice Bernhardt's mother; Mr. and Mrs. Sam Schlanger, in honor of their 14th wedding anniversary; Mr. Elias Burros in honor of his 75th birthday.

United Jewish Appeal

The opening rally for the 1951 drive, Women's Division, will take place at the Hotel Astor on Monday, February 19th, at 10:30 A.M. Luncheon following rally for contributors of \$500 or more. A fine program will include Mrs. Eleanor Roosevelt, Max Lerner, and others. Chairman Sarah Epstein and co-chairman Bea Schaeffer, together with Lil Levy and Lil Lowenfeld, Special Gifts co-chairmen, urge your immediate interest in this emergency drive for the survival of Israel.

Dr. Evelyn Garfiel Gives Lecture Series

All Sisterhood women, as well as the women of other groups in the Center and the Community, are urged to subscribe for the interesting three-lecture course on "Marriage and the Family, From the Jewish Point of View," to be given by the noted scholar and feminist, Dr Evelyn Garfiel, on Thursdays, March 15, 22, and 29, from 1:15 to 3:00 P.M. Cost is three lectures for \$1.00. Make your reservations with Dorothy Wisner.

Torah Luncheon, Wed., March 14

Make a date with Sisterhood to attend its Annual Torah Luncheon. The proceeds will go to the Jewish Theological Seminary for the furtherance of its gigantic program, including the Jewish

Museum, its student scholarships, Institutes and the Eternal Light radio programs. Chairman Sarah Kushner and co-chairman Rose Bromberg are planning an elaborate program, the guest speaker to be Dr. Simon Greenberg, Provost of the Jewish Theological Seminary and Executive Director of the United Synagogue of America. An unusual musical program will also be featured. Make your reservations, \$6.11 per member; guest \$1.89 additional.

Women in the News

Lil Lowenfeld, former Sisterhood President, Brooklyn co-chairman for the U. J. A. drive and a Vice-President of the Metropolitan Branch of Women's League, was honored with election to the National Council of the National Women's League of the United Synagogue. Congratulations!

Sarah Kushner, Hebrew School P. T. A. President and Chairman of Sisterhood Torah Fund Luncheon, as well as Vice-President of the United Parent-Teacher Association, delivered an address on "The Role of the Parent in Jewish Education," at the Staten Island Community House on January 11. *Yasher Koach!*

Congratulations to Beatrice Schaeffer, our Vice-President and Social Actions chairman, who was elected to the Center Board of Governors.

Our President Sarah Klinghoffer, spoke before the Sisterhood of the Flatbush Jewish Center, on December 21st, on "My Treasury of Sisterhood Experience."

Calendar of Events

Monday, January 29th — Second Annual Institute Day, 11:00 A.M.

Wednesday, February 8th — Cabinet leaders of Sisterhood U. J. A. drive. Desert Luncheon at the Center, 12:30 P.M.

Tuesday February 13 — Sisterhood Executive Board meeting, 1:00 P.M.

Monday, February 19th — U. J. A. opening rally at Hotel Astor.

Wednesday, February 21st — Seminary and Museum Tour.

Monday, February 26th — General Meeting, 1:00 P.M., a "Jewish Music Month" program will feature "Who Lie On Beds of Ivory," under the musical direction of Sholom Secunda. Refreshments will precede the meeting.

Monday, March 26 — Second Annual Jewish Women of Achievement program.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BERNSTEIN, WILLIAM

Res. 1416 Carroll St.
Bus. Import & Export, 15 Park Row
Married
Proposed by Lou Kociman,
Max Jacobs

BLUM, SEYMOUR

Res. 1646 Sterling Pl.
Bus. Lamp Mfg., 88-08 Blvd.
Single
Proposed by Benj. Perlen,
Jack Snyder

BRENNER, MISS SHIRLEY

Res. 337 Grafton St.
Proposed by Jos. Halpern,
Dr. Benj. Ginsberg

BROWN, HERMAN

Res. 750 Montgomery St.
Bus. Metal Boxes, 168-7th St.
Married
Proposed by Harry Shor

CHARNIN, SAMUEL

Res. 327 Williams Ave.
Bus. Board of Transportation
Single
Proposed by Florence Barashick,
Ruth Weissberger

FEINSTEIN, ISIDORE

Res. 201 Linden Blvd.
Bus. Attorney, 26 Court St.
Married

FEUER, BERNARD

Res. 1766 Dahill Rd.
Bus. Nursing Home, 346 Ocean Pkwy.
Single
Proposed by Sidney Hoffman,
Dr. Irv. Sparer

GAMSEN, MISS THELMA

Res. 816 Saratoga Ave.
Proposed by Leo Shpall

GINSBERG, LEONARD

Res. 1453 Prospect Pl.
Bus. Grocer, 188 Utica Ave.
Single

GREEN, SOL L.

Res. 1427 Park Pl.
Bus. Paper, 1 Bond St.
Married

Proposed by Jos. Heimowitz,
Abe Mann

HOFF, SYD

Res. 156 Beach 139th St.
Single
Proposed by Isidor B. Rosenfeld

KAMINSTEIN, PHILIP J.

Res. 1933 Union St.
Bus. Optician, 103 Jackson Ave.
Single
Proposed by Jerry Shapiro,
Arthur Miller

KLANG, GOODMAN L.

Res. 2601 Farragut Rd.
Bus. Dept. of Labor
Single

Proposed by David Gold,
Dr. Harris I. Canarick

KORMAN, MISS JUNE

Res. 1158 St. Marks Ave.
Proposed by Albert E. Sobel,
Charlotte Polishuk

KRASNOK, EDWARD E.

Res. 770 St. Marks Ave.
Bus. Metals, 80 Broad St.
Married

Proposed by Center Academy

LEVINE, LEON

Res. 780 St. Marks Ave.
Bus. Used Cars, 1451 Bedford Ave.
Married

Proposed by Jacob Arkin

MEDWIN, ABRAHAM S.

Res. 436 Eastern Pkwy.
Bus. County Court
Married
Proposed by Abe Gerchick,
Hon. William I. Siegel

MEERBAUM, HYMAN

Res. 751 St. Marks Ave.
Bus. Real Estate, 16 Court St.
Married

Proposed by Morris D. Wender

MEERBAUM, MEYER

Res. 1476 Carroll St.
Married
Proposed by Morris D. Wender

NISSENBAUM, MISS PEARL

Res. 1592 East 12th St.
Proposed by Herbert Levine,
Rhoda Soicher

PECKER, SEYMOUR

Res. 1179 Eastern Pkwy.
Bus. Iron, 211 Cook St.
Single
Proposed by Benj. Perlen,
Jack Snyder

SCHWARTZ, MISS NORMA

Res. 371 E. 52nd St.

SCHWARTZ, MISS SALLIE

Res. 713 Eastern Pkwy.

SIROWITZ, JACK

Res. 1425 Eastern Pkwy.
Bus. Jewelry, 816 Utica Ave.
Single
Proposed by Bernard Braverman,
Abe Mann

SOLOWAY, MISS BEVERLY

Res. 1588 Sterling Pl.
Proposed by Edward Pearle

STAHHMER, HARRY A.

Res. 617 Hegeman Ave.
Bus. Steel, 110 Green St.
Married
Proposed by Benj. Perlen,
Jack Snyder

STEIN, MISS LIBBY L.

Res. 725 Sackman St.
Proposed by Rhoda Soicher,
Leo Karask

WEINER, GILBERT H.

Res. 1656 E. 4th St.
Bus. Plumbing Supp., 75 Ludlow St.
Single

WILLENSKY, MARTIN

Res. 404 Rockaway Pkwy.
Bus. Silks, 1407 Bway.
Single

The following have applied for reinstatement:

FELDMAN, MISS DOROTHY

Res. 1196 Eastern Pkwy.
Proposed by Herbert Turner,
Morris Traub

DAVID, LOUIS S.

Res. 921 Washington Ave.
Bus. Handbags, 159 Madison Ave.
Married

Late Applications:

FINKELSTEIN, DAVID

Res. 263 E. 49th St.
Bus. Jobber, 879 Park Ave.
Married
Proposed by Leo Kaufmann,
Dr. Max Lerner

GOLDSTEIN, MISS SHIRLEY

Res. 531 E. 55th St.
Proposed by Edward Pearle

GRABSTEIN, WILLIAM

Res. 9507 Kings Hwy.
Bus. Restaurant, 403 Sutter Ave.
Married
Proposed by Sam Schoenfeld
(Continued on page 23)

Last year the children of St. Giles Hospital were the recipients of many gifts made and bought for by our youngsters. At present they are busy sewing for Hadassah supplies, making bibs and diapers for the babies in Israel.

Their philanthropic efforts are also being directed to the children's ward of Unity Hospital, where packages are now being wrapped as presents for them.

Bar Mitzvahs

A hearty Mazel Tov is extended Mr. and Mrs. Louis Naidech of 163 Ocean Parkway on the Bar Mitzvah of their son, Neil, which will be celebrated at the Center this Sabbath morning, January 27th.

Congratulations are also extended to Mr. and Mrs. Abraham Krimko of 901 Washington Avenue on the Bar Mitzvah of their son, Lloyd Allen, which was celebrated at the Center on January 20th.

Cantor Sauler on Radio Jan. 21

Our Cantor, Rev. William Sauler, rendered a group of Cantorial numbers over Radio Station WEVD on Sunday afternoon, January 21st, from 2 to 2:30 p.m. He was assisted by the Oscar Julius Choir. The concert was re-broadcast through the Voice of America.

JUNIOR LEAGUE

THE Junior League is justly proud of the stimulating programs it presented during the past month. Our Friday evening service on December 29th was in the best traditions of the Center. Five speakers—Rona Levy, Vivian Daitz, Doris Ohlsen, Martin Rettinger and Tom Kraner addressed us on various aspects of the theme, "Jewish Youth Faces the World Today." We were especially heartened by the large attendance of young people who came to listen so that they might better think their problems through.

On January 4th David Gold, a member of the Center's Governing Board, and an active member of the Youth Activities Committee, spoke with us informally about "A New Year's Resolution for a Troubled World." He was followed on January 11th by Mr. Nathan Burnett, Secretary of the Urban League who spoke on the progress in the field of Brotherhood during 1950. On January 18th we had a series of Charlie Chaplin shorts. On January 25th Rabbi Saltzman's annual visit to the group was marked with an enjoyable address on the subject "How

Judaism Meets the Needs of Young Jews."

The month of February has a very fine schedule of programs which will include the following: February 1st: a post-exam social which will help all our Junior Leaguers to relax; February 8th: in celebration of Jewish Music Month, Mr. Irving Heller, who has made an intensive study of the subject, will speak on "The

Development of Jewish Music Through the Ages"; February 15th: the membership of the Dorchester Fellowship, an Interfaith Group, will join the group for the evening and there will be a panel discussion on "What Can I Do About Brotherhood?"; February 22nd: concluding forum—"Who Should Be Drafted If War Comes?" Social dancing follows all programs.

THE YOUNGER MEMBERSHIP

ONCE again, as in previous years, our fund-raising committees are most actively engaged in behalf of three worthy charities: The Jewish Theological Seminary of America, The Federation of Jewish Philanthropies and The United Jewish Appeal.

It is no exaggeration to say that upon these pillars of charity rest the cause of Jewish survival and prestige, both here at home and abroad. I am confident that the members of our League will respond most generously and thereby renew their allegiance to all that is worthy in Judaism.

By the time this is in print the parlor meeting in behalf of the Seminary at the home of Mr. and Mrs. Frank Schaeffer, and the Federation affair at the Center will have been held. Many thanks to Mr. and Mrs. Schaeffer for being gracious hosts—and to our own Harold Kalb for his unstinting labors as Chairman of the Committees. The success of these two endeavors will have set the stage for an all-out drive for the U.J.A. which will be culminated with a gala event some time in March.

Series of Six Lectures Planned

As has been previously stated, one of the main purposes in having general meetings of our League on alternate Tuesdays, instead of each week as heretofore, is to make possible better all-around programming, as well as to enable our members to select the type of programs they may be most interested in. This new procedure will make it unnecessary to subject everyone, for example, to Hebrew culture when (let's face the facts) some may be interested only in Social Activity, or vice versa.

In truth, we shall be meeting every

Tuesday. However, alternate Tuesdays will be devoted henceforth to lectures sponsored either by The Forum, or Hebrew Culture Groups.

The following is part of a series of six lectures which the Forum Committee, in consultation with Rabbi Saltzman, has planned. The general title for this series is "Judaism as A Way of Life."

Tuesday, Feb. 6th—"Judaism's Answer to the Challenge of Totalitarianism."

Tuesday, March 6th—"Is Prayer Necessary?"

Tuesday, April 3rd—"Is Judaism in Conflict with Science?"

Tuesday, May 1st—"Judaism and Peace of Mind."

Tuesday, May 29th—"Sex Laws and Customs of Judaism."

Advance Notice of Programs

Tuesday, Jan. 30th—In commemoration of Roosevelt's birthday, Mr. Alvin C. W. Bahnsen, member of the faculty of Long Island University and member of Speaker's Research Committee of the U.N., will speak on "Roosevelt in Retrospect: Success or Failure?"

Tuesday, Feb. 13th—This evening we shall feature a delightful musical program in celebration of Jewish Music Month. Mr. Sholem Secunda, Cantor Sauler and the Center Choral Ensemble will offer us the opportunity to appreciate the beauty of our musical heritage. Make this a "must" on your calendar.

MILTON REINER,
President.

Interest Groups

Wednesday, Jan. 31st: —Folk Dance Group will meet at Center under direction of Hazel Atlas. Ice Skating Group will meet at Brooklyn Ice Palace, 9 P.M., under the aegis of Nat Mark.

Late Applications:

(Continued from page 21)

RAPHAEL, MAXRes. 474 Brooklyn Ave.
Bus. Spices, 141 Chrystie St.

Married

Proposed by Sam Berkowitz,
Simon Present**SOMMER, LEO**Res. 736 Willoughby Ave.
Bus. Machinery, 1267 Flushing Ave.
Single**ZEGER, BEN**Res. 705 Lefferts Ave.
Bus. Meat, 14 Suffolk St.

Married

Proposed by Malcolm Zeger**ZELEVANSKY, PHIL**Res. 507 E. 93rd St.
Bus. Shoes, 54 Riverdale Ave.

Married

Proposed by Al Selwyn,

Barney Granovsky

Reinstatements:

JAFFE, DANIELRes. 1910 E. 16th St.
Bus. Adv. Mgr., 68 Cortland St.
Married**PARKER, IRVING**Res. 1612 President St.
Bus. Accountant, Same
Married**SCHACHNE, M. MENDEL**Res. 277 Eastern Pkwy.
Bus. Lawyer, C.P.A., 32 Bway.
Single*Proposed by* Hon. Emanuel Greenberg,

Abraham W. Slepian

SAMUEL H. GOLDBERG,*Chairman, Membership Committee.***THE ISRAELI ARABS**

(Continued from page 8)

Whither, Israeli Arabs? The peasants who learned to use modern farming methods and changed from poor crops to better ones; the workers who receive wages higher than they had earned before; the religious functionaries who noted with satisfaction that the new state protected their seventy mosques, and allowed them to have their Moslem courts and other religious institutions — they have put up with the fact that they must live under Jewish rule. They do not wish war, for they remember the horrors brought upon the country by the holocaust of 1948. But will the leaders of the six Arab states that surround little Israel display enough political wisdom to forget their past hatred and to conclude peace treaties with Israel? Instead of wasting huge sums on armies and armaments, they could cooperate with Israel in creating the much-discussed JVA, that gigantic Jordan Valley Authority that, according to Walter Clay Lowdermilk, would enable twenty to thirty million people to "live decent and prosperous lives where a few million now struggle for a bare existence." But not only the Moslems and Jews in the Middle East would profit by a lasting peace in this powderkeg of Asia—the entire mankind would be relieved of the fear that a new World War might start on the very spot where, thousands of years ago, the Prophet Isaiah had urged his fellow-men to beat their swords into plowshares.

BASKETBALL GAMES

Next Game

Sunday Evening, February 4th
at 8:30 o'clock

Brooklyn Jewish Center

vs.

92nd Street Y. M. H. A.

Admission: Center Members—75¢

Non-members—90¢

(incl. tax)

Next Home Game

FEBRUARY 11th

B.J.C. vs. Rego Park Jewish Center

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LEON HYMAN, *Director*

There is hardly anything in the world that some men cannot make a little worse and sell a little cheaper, and the people who consider price only are this man's lawful prey.

—JOHN RUSKIN.

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